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of stones was made where he was killed; on this every passer-by was expected to throw a green leaf, a blade of grass or a pebble while expressing a wish for the repose of his soul. In Shkrel, according to one informant, a stone was stuck at the head and another at the foot, as though the place was a real grave, but a *muranë* was not made. Any relatives who wished to mourn him went to his grave, not to the place where he had been killed. Exceptionally, what seem real graves may be seen near the meadows of Tërnovë above Zerqan; ten or twelve in number, each roughly outlined with stones, they are known as 'the murdered graves' and are said to contain the bodies of men who fell there in a long-past battle between the villages of Tërnovë and Sopot. Again exceptionally, when Muharrem Bajraktar of Lumë fled in 1934 to Yugoslavia, the Spahi family, his hereditary enemies, killed one of his servants. Muharrem said this man was not to be buried in Bicaj, his native village, but by the wayside where he fell, so that when he himself returned from exile he should see the grave and be reminded to take vengeance.

The ideal was to take vengeance as soon as possible. In Kurbin the piled stones served to make the dead man's kinsmen hasten to take vengeance, reminding them of his death and so 'heating their blood'. For the same purpose the Catholics of the north frequently buried the man in his blood-stained clothes; the Mohammedans, however, obedient to the dictum that all who profess their faith must go to the grave in a clean winding sheet, discarded this custom. A still stranger reminder of the need to take vengeance, a little bottle filled with the dead man's blood, was used all over north Albania and in Kosovë. This bottle the relatives looked at day and night. As soon as the blood 'boiled', i.e. fermented, they seized their rifles, cocked their skull-caps over one ear to show their determination, and rushed forth to kill the murderer. If the blood did not 'boil', they might accept a money indemnity instead of taking a life. In western Mat they dipped a rag in the dead man's blood; when it looked stained and brown, they knew the hour to avenge him had struck. None of these reminders was found as far south as Çermenikë and Shpat.

Public opinion also spurred the avenger on. A man slow to kill his enemy was thought 'disgraced' and was described as 'low-class' and 'bad'. Among the Highlanders he risked finding that other men had contemptuously come to sleep with his wife, his